

—his subjects of the animal kingdom following the example of their master, and pitilessly destroying each other; the strong oppressing the weak, and most seeming bent to annihilate the races to which they are opposed; so that, humanly speaking, in the lapse of ages, we might expect that one species of animals would be annihilated after another, till the whole were obliterated from the face of creation, and the sublime language of the prophet literally verified: "*I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the air were fled.*"

But if, with our spirits depressed, by the prospect of so universal a scene of mutual struggles and destruction, we listen again to the philosopher, he will tell us that the ceaseless struggle of the antagonist powers of the heavens prevents, instead of causing, disorder and confusion, that by the powerful and mutual counteraction of these mighty opponents, all the heavenly bodies of our system are prevented from rushing to the centre, or being driven, dispersed into their atoms, beyond the *flammantia mœnia mundi*: that thus their annual and diurnal revolutions are maintained, that each observes its appointed course, keeps its assigned station, and ministers to the good and well-being of the whole system. If then we turn our view again to the earth, and take a nearer survey of things—if we consider the present tendency to multiply, beyond measure, of all things that have life, we shall soon be convinced that, unless this tendency was met by some check, the world of animated beings would be perpetually encroaching upon each other, and would finally perish for want of sufficient food; and that the partial evils inflicted by one individual or one class upon another, to borrow a term from the Political Econo-